

*The Song of Deborah, apply'd to the  
Battle of Dettingen.*

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A

**Thanksgiving Sermon**

*[on Judges v. 9]*

On Occasion of the

*Late, Glorious Victory,*

Obtain'd by the

**ALLIED ARMY**

OVER THE

**F R E N C H.**

Preach'd *August* the 1st.

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By J. O W E N. *W*

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*Arma, Virumque cano.*

VIRG.

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**L O N D O N:**

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THE HISTORY OF THE

THE GLORIOUS

THE GLORIOUS

ALLIED ARMY



PREPARED BY THE

BY J. O. W. D.

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## JUDGES v: ix.

*My Heart is towards the governors of  
ISRAEL, who offered themselves wil-  
lingly among the people : Bless ye the  
L O R D.*

**A**S it is our Comfort that the Lord reigns and governs the world, so it is our duty to cherish in our minds an awful sense of his government and administration. To be thankful for past or present favours is the way to secure the future smiles of heaven. All the blessings of providence demand our grateful notice ; much more so blessings of *publick* and *national* importance. The Lord sends *peace*, and therefore, has the issues of *war*, of life and of death in his power. Inasmuch then that at present we are en-

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gag'd in an alliance to check the aspiring views of those who would invade the rights, and disturb the repose of *Europe* ; inasmuch as the prince on the throne has gone abroad with his armies, and for the common good has shar'd in the dangers of his people ; inasmuch as providence has preserv'd him in the day of battle, and crown'd the confederate forces he commands with a *Glorious Victory* ; inasmuch further, that we are too apt to *murmur* at our *governors*, and to *forget* our *God* ; the present state of affairs naturally leads me to offer some sentiments that may cherish *affection* and *allegiance* to our *prince*, and of *gratitude* towards *that God*, by whom *princes reign* and decree justice ; for which purpose I have fix'd upon the words of my text. *My heart is towards the governors of Israel, who offered themselves willingly among the people : Bless ye the Lord.*

The



*the Victory near* DETTINGEN. 5

The *history* to which *these words* refer will discover the propriety of adopting and applying them to the *present* occasion. *Jabin*, king of *Canaan*, had for twenty years mightily oppressed *Israel*: Hereupon *Deborah*, a prophetess, who at this time rul'd over *Israel*, commands *Barak* to draw together a confederate Army of the children of *Naphtali*, and of the children of *Zebulun*, assuring him that upon the river *Kishon* he would meet with *Sisera*, captain of *Jabin's* army, with his chariots and his multitude; and that they should be delivered into his hand. *Barak*, like a prudent warrior, being apprized how much the presence of the supreme governor contributed to animate an army, accepts his commission upon condition,—That *Deborah* would go into the field with him. Accordingly they went, and the hosts of *Sisera* were defeated; and so much

did

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did *Deborah* confide in the justice of her cause, and the protection of providence, that whatsoever disadvantages her forces had to cope with, she look'd upon victory as sure, before the engagement begun; *Ch. iv. 14. Up and be doing; for this is the day in which the Lord has delivered Sisera into thy hands.*

Upon the victory obtain'd, there was decreed a solemn thanksgiving, which this chapter describes in a *sublime* not to be equal'd by any of the *profane writers* of antiquity. The honour of the *victory* is attributed to God. The neighbouring princes are call'd upon to attend to the song; as a *warning* to them not to *rely on* their strength, or their numbers in *establishing oppression*, and waging war against heaven. *Former* deliverances are recorded and compar'd with their *present* successes, to shew that God is *ever* the same, and is *ever able* to conquer v. 4. 5. and in  
my

*the Victory near* DETTINGEN. 7

my text she pays a tribute of respect to some *illustrious* personages who voluntarily hazarded their own lives for the publick good ; and upon a review of their publick-spiritedness their valour, and their successes, blesses the Lord.

In these particulars there appears some similitude between the conduct and the Success of *Deborah*, and the affair we now propose to consider. It becomes us then to be affected *like her* on the occasion, and to say my heart is towards the *governors of Israel*, who offered themselves *willingly* among the people, who hazarded their lives in the heat of the battle ; bless ye the Lord.

Having thus settled the relation the words bear to the context, my further business shall be,

I. To shew that we have great reason to be *well-affected* towards princes who approve themselves worthy to reign

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reign, by being willing and ready to hazard their lives in defence of the common rights of mankind, and for the establishment of the publick good.

II. That the successes of war, and the appearances of providence in it, shou'd inspire us with sentiments of gratitude towards God.

I. That we have great reason to be *well-affected* towards princes who approve themselves worthy to reign, by being willing and ready to sacrifice even their lives in defence of the common rights of mankind; and for the establishment of the publick good. As far be it from our *tongues*, as from our *swords*, to fall in with the ridiculous rant of *passive* obedience to *tyranny*, and *non-resistance* to those who set up *prerogative* against *law*, *religion*, against *conscience*. Let those only propagate such sentiments who have no *arms* to fight,

or



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or no *rights* to lose: Yet surely, as government is the institution of God, and *society* can *never subsist* without it, it becomes us to revere that power which is employ'd for our preservation, that authority which exerts itself for our good.

When we live under a government that is tenacious of the rights of the subjects; that is faithful to it's allies, and true to it's engagements; that is ever watchful of our liberties and our commerce; that it's most inveterate enemies cannot charge with having *designedly* contributed to betray or sacrifice either; when we compare our *own* situation with that of our *ancestors* in *this* land, and with the *present* situation of *all the countries* around us, and observe how much more happy our circumstances than theirs; is it *honest*, is it *pardonable* to be murmuring out complaints that we *never feel*? To be

B

groaning

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groaning under miseries that have never disturb'd our peace, our commerce or our rest? To be fomenting jealousies that spread an itch of disaffection over the land, and to be *forging out chains* that we are *never like* to wear, *unless it be* for our intestine animosities and contentions?

Where there are contrasts of party, and variety of interests, no scheme of government, be it ever so prudent, can approve itself *equally* to all! 'Tis as *impossible* as that any particular food should *alike please* every palate! In this case, it becomes such as apprehend they are aggriev'd, to remonstrate with *decency* and *calmness*; to enforce their remonstrances with *vigour* and *resolution*; and where the grievances are *weighty* as well as *real*, to discover a *generous impatience* of redress: But for men to take occasion from some incidents that *cannot* be prevented, to burlesque

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lesque authority, to libel government and to make a mock of every thing—but their *own insolence and folly*! Is this acting as a *patriot*, as an Englishman, or as a *christian*?

Were the government of all nations devolv'd upon one particular hand; had *He* it in his *own* power to reconcile opposite views and clashing interests, perhaps there might be *some* reason for complaining that things do not *always* succeed to our wishes. As it is not so; if treaties are unsuccessful; if alliances are dissolved; if interfering interests arise; must the iniquity and perfidy of foreign nations be charg'd all to our own account? What man on earth, what man on earth did I say, nay what angel in heaven, could be equal to an administration that would gratify these political *horse leeches*; that cry *give, give*—what no *created* power can bestow?

Perhaps,—I may say *positively*, at this time there is not a nation under the heavens that complains of more grievances than ours, and who *feels fewer*. *Just complaints* undoubtedly there are in this, as well as all other states; and men of temper and integrity may contribute to remove them; and I pray God bid them *good speed* in so doing: But to hear persons, who can neither read their *own ignorance* nor spell folly, persons who scarce have capacity to distinguish *silver* from *brass*; I do not mean that *reprobate* brass they wear in their faces, scheming plans of administration, that will leave us nothing to bewail, but the fate of *Alexander the Great*—that we can find *no more worlds* to conquer; to hear those who never encounter'd any *danger* but a *debauch*, subduing of kingdoms and disposing of armies; *Patience* help me to bear it! Rather whilst our affairs

upon



*the Victory near* DETTINGEN. 13

upon the whole are in a happy situation, our governors are friends to liberty and commerce, let our hearts like *Deborah's* in my text, be inclined affectionately towards them.

To come nearer the case before us; when our fleets and our forces have been sent abroad, our *Retailers* of politics (I pity such of them as *want* bread, tho' they *scarce* deserve it,) have represented all this, as so many sham marches and expeditions; *conquering of kingdoms* has been no more with them than *killing of flies*; our armies have been ridicul'd; our princes represented as incapable of carrying on *any war*, but a *war* against the *liberties* of their country; would not one imagine from hence that our naval armaments were employ'd only like *Caligula's* fleet, in gathering pebble-stones and cockle-shells, to bring them home as the *spoils of the ocean*? Would  
not

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not one imagine that *our princes* like the *princes* of *Zoan* were fools? *Isai.* xix. 11. or that they are become like *harts* that *ingloriously fly away* without strength or courage before the pursuer? *Lam.* i. 6. that the counsel of our wise counsellors is brutish? One would imagine we had *nothing left* to lose, but a sense of misery; that we had nothing to *hope* for, but whips, dungeons, and gibbets! Such insinuations are not more *invidious*, than they have been *popular*; and they are not more *popular*, than they are *destructive* to the *true happiness* of our country. 'Tis a much more easy matter to *foment* jealousies, than to *allay* and *remove* them. Where disaffection spreads itself like a *pestilence* o'er a land, it may prove equally fatal; and 'twill be as difficult to check the *rage* of the *one*, as *that* of the *other*; and often they who have been most forward to *kindle* the fire of contention,

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tion, are the first that *perish* in the flame.

'Tis indeed no wonder, considering the state of our nature, that *well-meaning* and *worthy* persons are sometimes misled by the artful *misrepresentations* of those who are *in principle* disaffected to the *protestant* family on the throne. The *latter*, if *they have* those ears which their conduct has *forfeited*, ever keep them *shut* against conviction; but as to the *former* I would *congratulate* them upon the scene of affairs which has now opened; that I doubt not will convince *them* that we have rulers whose lives are not dearer to them than the preservation of the rights of mankind, in opposition to tyranny and oppression.

Our king, one of the *greatest Monarchs in the world*, as he is Monarch over a *free people*, has, like the rulers  
of

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of *Israel* in my text, willingly expos'd his own person to all the hazards of battle. He has set his subjects upon no enterprizes, but such as he shar'd in the *danger* of; and therefore ought to share in the *glory* of himself: What *can* ingratiate a prince to his people, if not his being ready to lay down his life for their sakes? What *can* approve him worthy of their love and esteem if not bearing partnership with them in the *toils* and the *terrors* of battle? What *can* give us a more *aimable* idea of the characters of those whom providence has appointed to rule over us than—that they are a race of *heroes*, who *never draw* their swords but in vindication of the *injur'd* rights of mankind, and who *when drawn* never put them up till they have *restor'd* liberty and property to it's empire? Can we suspect those princes chargeable with want of love to their country, who have shewn themselves willing



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ling to *die* in order to make good it's encouragements? Let others do as seemeth best in their fight, but as for me and my house, our *hearts*, our *fortunes*, and our *lives* shall be for the governors of the land, who offered themselves willingly among the PEOPLE.

The prince that dares in a just cause face his enemies *abroad*, should engage the good-will of every subject *at home*. But such as murmur at his glory and envy his successes—as to such—malice and bitterness claims the *same charter* with the *winds*, and will blow where it pleaseth. However it is to be hop'd, that at present malice and bitterness, like some of the insect race that fly before the *winds*, must die in shooting out it's own stings: Methinks I hear it's expiring words and groans, “curse thy prince and die”—but enter not thou, O my soul, into their secrets, join not their assemblies;  
C blies;

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blies; say rather with *Deborah* in my text, *my heart is towards the governors of Israel who offered themselves willingly among the people; from whence I proceed to shew*

II. That the successes of war, and the appearances of providence in it, should inspire us with sentiments of gratitude towards God. To suggest that the government of providence is unalterably establish'd, without any regard to the connexion between moral causes and natural events, is to lay an embargo upon the wisdom and power of the deity, and render his administrations more unaccountable than our own. This cannot be admitted of; and therefore amidst national successes, particularly such as we now refer to, we have abundant reason to be thankful to God. *Bless ye the LORD;*

For

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For the preservation of his majesty's person in the day and dangers of battle. Say; is it not owing O Lord, to thy being our shield and our strength, that our princes were not made captives, and our mighty men slain? 'Tis thy providence that cover'd their heads from danger. Had the royal warrior perish'd, or been made prisoner; had the balls as they flew like *bail-stones* around him, been commission'd to say, tho' princes are *Gods* they die before us as *other men*; or had he fallen by the edge of the sword, what a gloom must it have spread, and what fatal revolutions might thereupon have ensued? But bless ye the Lord, the angel of the Lord encamped around him.

*Bless ye the Lord*, that has crown'd our arms with *Glorious Victory* and success. Providence has *smil'd* on our cause and on our arms, whilst the enemy had the flower of their troops, the advantages

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vantages of situation, superiority of numbers to attack us! Though the *royal presence* and *example* animated the confederate forces under his command; taught them to *mock the rage* of the sword, and to *despise* danger; though our troops and their commanders acquitted themselves with *equal* conduct and courage, yet after all we must ascribe the *victory* to God. 'Tis he that enables one to chase a thousand, and two to put ten thousand to flight. Deut. xxxii. 30. The Lord was on our side. To allude to the *motto* wrote upon our cannon in the days of *Oliver Cromwell*, the Lord open'd their lips, and their mouths shewed forth his *salvation*, *bless ye therefore the Lord*.

Again, *bless ye the Lord*, who in consequence of our success has humbled the pride, and who we hope will *defeat* the *views* of the oppressor. The present king of *France* has, in imitation of his predecessor



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predecessor *Lewis* the *XIV.* for several years past, been laying schemes to set nation against nation, to embroil the peace, and overthrow the liberties of *Europe*. He would invade the prerogative of him who sitteth in the heavens; would rival him not in his *justice*, but in his *power*; and would set up for being the *king* of *kings* and the *only* ruler of *princes*. But now providence seems to promise that *tyranny* shall fall into that pit *it* had dug for others: they who a few years ago *insultingly* threatened to give laws to *Germany* upon the ramparts of *Vienna*, seem now to have nothing left to do but to sing *grateful Te-Deums* for the *swiftness* of their *beels*, when the strength of their arms fail them. 'Tis hop'd a prospect opens for restoring peace to the world upon a safe and honourable foundation; and that the *deluges* of blood, which the enemies of our allies and of the liberties of mankind have unsuccessfully shed,  
will

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will *quench* those thirstings of lawless ambition, and that flame of tyrannical power which nothing else can !

Once more ; Bless the Lord that the scene of war is not in the bowels of our own country. When calamities rage *abroad* shall we, can we forget to be thankful for that peace and prosperity which *reigns at home* ? View the circumstances of those nations where the bloody scene of war is at present. Imagine for once their case to be ours, and then bless God that it is not ! Suppose a foreign enemy marching thro' the gates of our cities ; their colours flying ; their instruments of war brandish'd around us ; their trumpets sounding ; their cannons roaring ; and yet their *noise almost swallowed up* by the *cries* and *dismal howlings* of those whose lives and liberties are at stake ! Suppose their soldiery, which are made up of the dregs and refuse of the people,

were

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were to ransack and plunder your habitations; to consume your corn, destroy your cattle, sit and command at your table, whilst you must *reluctantly* pay homage unto them! Suppose them *ravishing* your wives and daughters, dashing your *little ones* against the walls, *triumphing* in their insolence, and *sporting* with their cruelty and pikes! Suppose them burning up our towns, spreading death and desolation o'er our country, leaving *nothing* behind them but misery, orphans, and widows!

Suppose you were to exchange your pleasant dwellings for dens and caverns in the wilderness; *all commerce* at an end, but a *commerce* in tears and woe; rapine and horror, blood and violence *deluging* our streets, bereav'd of our estates, our laws, our liberties // our children; hunted to and fro like the *Partridge* on the mountains; fatigu'd by day, restless by night; our *friends* fly-  
ing



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ing before us, our *enemies* following behind us, with *tyranny* marching in the *front*, and *slavery* in the *rear* of their armies ! Suppose further, which is *often* the case, that those who are left undestroy'd by the *sword*, should thro' the ravages committed, be expos'd to all the calamities of a *famine*; that a *famine* should have a *pestilence* to succeed it, and that instead of *one man* dying to save a nation, *whole nations* should perish to gratify the lawless, inexorable ambition of a *single* tyrant ! What devastations open to our view ? What massacres and murders haunt us in our solitary retirements ? What consternation must we be seiz'd with ; dying *ten thousand* deaths in a *moment* ? Now bewailing our sins, that we never repented of before ; anon showering down our tears in such dreadful profusion as almost to drown ~~us~~ a guilty land ; acknowledging the just vengeance of heaven ; imploring the restoration



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of it's favour in vain ! How many lives  
sacrific'd ! How many *heroes* perish in  
the field of battle ! How many fami-  
lies ruin'd ! How many *groans* and  
*cannons* rivalling one another in loud-  
ness, even to the end of the world !  
The doors of our houses *open* to every  
invader ! The gates of our solemn as-  
semblies shut ! Kingdoms *rioting* in  
confusion, and *nations* bury'd in their  
own ruins ! The treasures of a land  
exhausted ! An *Eden* metamorphosed,  
not merely into a *wilderness*, but what  
is worse into a *field* of *blood* ! Many  
pompous buildings left desolate ! Many  
more levell'd with the dust ! *Here* lies  
one without an arm ! *Yonder* another  
whose leg is trampled under feet by  
the horses ! *There* lies a third wallow-  
ing in his gore, every creature *deaf*  
*to his cries*, but the *fowls* in the air  
that lie in wait to *devour* him ! Be-  
sides ; of how long continuance are the  
desolations of a *war* ? The consequen-

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ces

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ces of a *plague* or a *famine*, that has rag'd for a few months, will in a few years be unobserved, and in a great measure forgotten; but such are the desolations of *war* that oft *whole ages* have not been found *sufficient* to repair them. One generation has pass'd away, another has succeeded; but when both are gone the fruits of a war have been alive and remembred still; slavery *entail'd* upon a people; commerce brought into such a *consumptive* habit that the *utmost* wisdom and address has not been able to restore it; convulsions in the state; it's strength dissolv'd; it's sinews broken; political *earthquakes* ready to *consume* and *swallow* us up!

After the war in *Germany* about the year 1627 such were the miseries the inhabitants were reduc'd to thro' the calamities of a *famine*, that it became a common practice for surviving relatives

*the Victory near* DETTINGEN. 27

tives to watch over the graves of their deceased friends, least the *dead* carcases should be dug up as food for the *living*, and the *worms* robb'd of *their* prey; which notwithstanding *all their* vigilance, was frequently the case; and in *this* kingdom a *famine* rag'd with so much violence in the *inglorious* reign of *Edward II.* that horses, dogs, yea men and children were stolen for food; and, which is even *shocking* to mention, criminals brought into *prisons*, were torn in pieces and eaten up presently *half alive*, by such as had been longer under confinement.

If the *consequences* of a *war*, oft prove *more fatal* than the edge of the *sword itself*—If a *famine* of *bread* as well as of *commerce* oft makes up it's gloomy and dreadful train, what can engage us unless such awakening considerations do, to be grateful to that

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God who fixes the *boundaries* of war, as well as our habitation? Whilst we sympathize with others in their distresses, (and can *humanity* forbear sympathy and compassion,) *bless that providence* which has preserv'd our country from being ravag'd by the *desolations* of the *sword*—from being expos'd to calamities, *majestically* awful and affecting! — Calamities which when painted in all the *pomp* of woe, yet *cannot* be so *eloquently* describ'd by the *power* of words or the *harmony* of numbers, as by the *sighs* and the *countenances* of those who suffer! *Bless ye the Lord.*

To *sum up* the whole; let us remember that *the most acceptable* manner of our shewing our gratitude to God for his deliverances and blessings, is by being at *peace* among ourselves, and *waging war* against all unrighteousness, wickedness and folly: Let  
our



*the Victory near* DETTINGEN. 29

our *hands*, our *tongues* and our *hearts* be united in promoting, as far as in us lies, a *spirit* of *unanimity* among all ranks and degrees of subjects; a *spirit* of *obedience* and *affection* to that government which protects our rights. *Good God!* Were it not for lawful authority what a chaos of confusion would the world be? Would not the inhabitants of the *earth* become like the fishes of the *sea*, the greater devouring the *less*. More *peculiarly*, should the flame of war break out *wider* than it is, (for whatever we may hope we have no *certainty* as to these things) and our land be threaten'd with invasions, what a *miserable people* must we be, if torn to pieces by *intestine* divisions! The ties of *nature* dissolv'd; the *name*, the *tender* name, of *father*, *brother* and *friend* forgotten; and our rich valleys which are now cover'd over with *corn*, delug'd with *misery* and *blood*! Let *sedition* *mur-*  
*murs*

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*murs* and the *rage* of *disappointed* ambition both *perish* in their birth! Let the day that brought forth *past jealousies* be forgotten! Let the only *strife* that *remains* in the land be—Who *deserves best* of God and his *Country*! Good men will make *good* subjects. A *just* sense of the duty we owe to the *deity* will *proportionably* influence our *social* character and teach us to treat all our fellow men, according to their several dignities and distinctions. Be it therefore *our common* ambition, as it is for the *common* good, to be govern'd by principles of *generous* virtue, *disinterested* publick-spiritedness; without any of the *unballow'd mixtures* of prejudice and party, in the *whole* of our converse and conduct. Revere *that* prince who is not gone abroad to *invade* the rights of the *innocent*, but to *vindicate* the rights of the *oppressed*. Cheerfully contribute to make good the expences of war and of government. Ac-  
knowledge

Page 4. line 16, after *cherish*, add *a spirit of*.

Page 10. line 18, for *remonstrances* read *remon-*  
*strances*.

Page 16. line 13, for *aimable* read *amiable*.

Page 17. line 2, for *encouragements* read *engage-*  
*ments*.

Page 23. line last but two, dele the Semicolon  
before *Children*, and place it after it.

Page 24. last line but two; after *drown*, dele *it*.

line 16 after chert, add a spirit of.  
line 18 for remonitaces read remon-  
line 19 for simile read simile.  
line 20 for encounter read engage.  
line 21 but two, delete the Semicolon  
and place it after it.  
line 22 but two, after drawn, delete it.

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knowledge the favour of Heaven in our support and successes; and what shall I say more? *Be not ashamed of shewing loyalty to your prince, and gratitude towards your God, till you find out where you can bestow them better! Give to Cæsar the things that are Cæsar's, and unto God the things that are God's.*

F I N I S.

E R R A T A.

Page 4. line 16 after *cherish*, add *a spirit of*.

Page 10 line 18. for *remonstrances* read *remonstrances*.

Page 21. last Line but two after *drown*, dele *up*:



By the same AUTHOR.

**R**EMARKS on two Charges deliver'd by the *Ld. Bp. of Litchfield and Coventry* to the Clergy of his Diocese; in which the Danger of the Church, from the Progress of Liberty, and its independance upon Civil Government are consider'd, in a Letter to his Lordship. Second EDITION.

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III. National Gratitude a just Tribute for National Deliverances; exemplify'd in the Discovery of the *Powder-Plot*, and Accession of the *Prince of Orange* to the Throne. A Sermon Preach'd to a Society of Protestant Dissenters, at *Rochdale*, Nov. 5. 1742.

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